

# The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, JULY 24, 1913

NEW SERIES, VOL. XV, NO. 30

## KINGDOM BRIEFS

—We wish to thank those who sent copies of the paper in response to our request. All except the first received were, of course, returned, but the kindness was greatly appreciated.

—At the encampment at Blue Mountain, Dr. C. V. Edwards, of Greenwood, presided over several of the gatherings, exercising his usual grace and aptness.

—It is probable that the most popular speaker at the Blue Mountain Encampment was Dr. M. P. Hunt, of Louisville, Ky., who delivered five addresses and sermons in two days. The sermon preached Sunday morning appears on page two of this issue and is well worth reading. One of his most striking addresses was from the subject, "You are rich and don't know it," in which he made the statement that the coming fifty years will be the semi-centennial par excellence in every line of human endeavor.

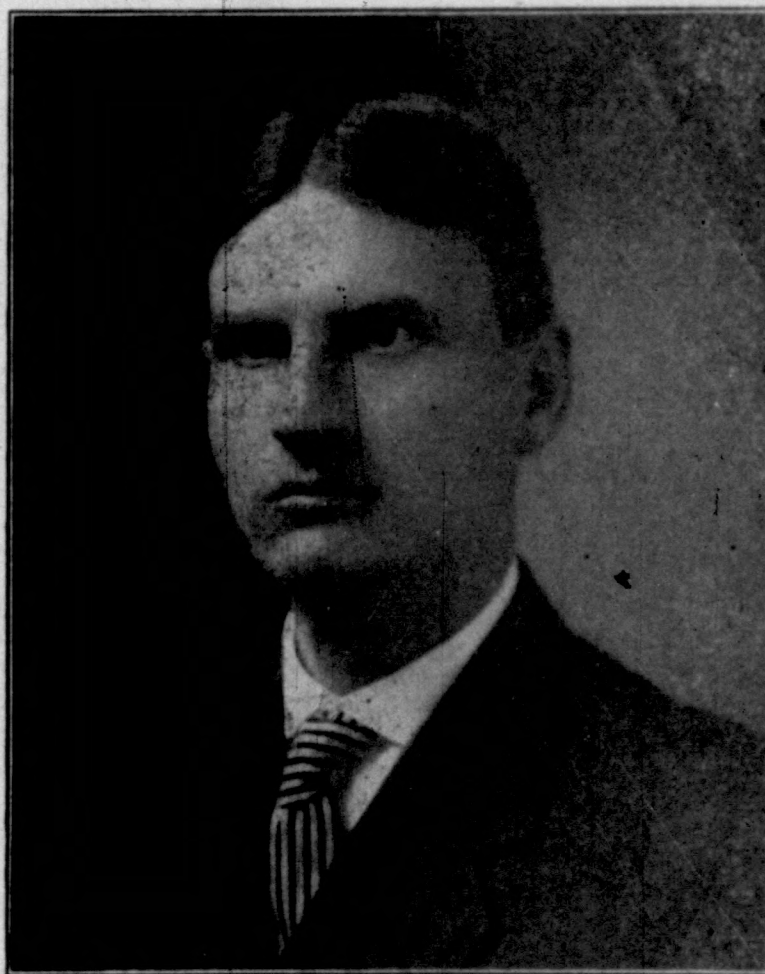
—Dr. Ray Palmer has been elected by the Home Board of Southern Baptist Convention as a member of their evangelistic staff. He will be associated with Dr. Weston Bruner and others. Brother Palmer was born in Mississippi but reared and educated in Illinois and Missouri. He has been pastor at Kirksville, Chillicothe and Jefferson City, Mo., also at Stockton, Calif., and Portland, Ore. For the past four years Dr. Palmer has conducted special meetings, all the way from California to New York and from Illinois to Louisiana. Mrs. Palmer will travel with her husband and assist in choir and personal work.

—Dr. R. G. Patrick has resigned the presidency of Judson College in Alabama, and the trustees elected Dr. P. V. Bomar in his stead. The condition of Dr. Patrick's health made him feel the need of rest. Dr. Bomar was acting president last session.

—Brother W. H. James reports the best meeting at Weathersby that he was ever in. Many crooked places in the church were made straight, confessions made, wrongs set right, and a good number were baptized. The pastor did his own preaching and is very happy in the blessing of God on the work.

—Brother C. L. Lewis, of Clinton, has a letter in this week's Record offering to sell good books at half price. He has a good library and wishes to sell them that he may go away for medical treatment. Only a few of his books are mentioned in the letter. Write to him about any books you may be thinking of buying.

—Civil service examinations for positions in the U. S. customs service will be held August 11 at Greenville, Jackson, Gulfport, Hattiesburg, Greenville and Vicksburg. For information, address Board of Examiners, Jackson, Miss.



Mr. O. B. Taylor, Jackson, Miss.

—Dr. A. R. Bond has been called to and accepted the church at Aberdeen. This will make vacant the important and difficult field at Clarksdale.

—Brother J. B. Leavell has accepted the call of the church at Oxford, expecting to remain one year and then do a year's special work at the seminary.

—Brother J. R. Summer, of Airmount, has many books to sell that would be helpful to preachers and others who like good books. Write to him for information.

—Dr. and Mrs. W. Y. Quisenberry, of Clinton, are on a tour of South America, visiting the missions of our Foreign Board. We publish this week the first news received from them since they sailed the latter part of May. This article will make interesting reading, and gives much information of value to those of us anxious to learn more of our mission fields in the Southern continent.

—The Sunday night service of the Clinton church was given over to the ordination of Brother J. E. Williams to the work of the ministry. The presbytery consisted of Rev. George Whitfield, Rev. W. M. Reese and Pastor H. W. Provenance, the latter of whom preached the ordination sermon from the text: "But we preach Christ crucified." The prayer was led by Brother Reese and followed by the laying on of hands. Brother Williams' ordination was requested by the church he is now serving and the examining body was hearty in its recommendation that his ordination be conducted.

—We give this week a likeness of one of our best young lawyers and lay workers, Mr. O. B. Taylor, of Jackson. He is an alumnus of Mississippi College who located in the Capital and won his way to the front. As county attorney, he has served his State with remarkable effectiveness, making the law a terror to evil doers and the safeguard of righteousness. His friends take great pleasure in the work he is doing as Sunday School superintendent at the First Baptist church, where the attendance and offerings for various objects have had a gratifying increase.

—Vacation time has come once more. For the next few months thousands of parents and guardians will face the solemn responsibility of choosing a school for children and wards. One of the most striking and important facts which these parents and guardians are to consider is that the value of a school is not in its power of depositing in the mind of the pupil the contents of textbooks, but in inspiring the pupil with the right kind of ideals. There is no true education whose skylights do not open to the light of the very highest type of Christian manhood and womanhood. How many tragedies could be averted if this truth should be remembered and applied! It is the glory of the church that its highest educational mission is to promote such manhood and womanhood.—Journal and Messenger.

—Brother Bryan Simmons aided in a meeting at Raymond last week. There were quite a number received for baptism.

—We have received from the Griffith & Rowland Press copies of two new books that will be helpful to those who are studying and doing B. Y. P. U. work, namely "The B. Y. P. U. Work" and "History of the B. Y. P. U. of America." They will do to go along with the B. Y. P. U. Manual by L. P. Leavell.



## CONTRIBUTED ARTICLES

## Sermon Section

## A LODGE SERMON, OR DEGREES IN RELIGION.

M. P. Hunt, D. D.

(A sermon preached before the North Mississippi Baptist encampment at Blue Mountain, July 13th, 1913, dictated later to a stenographer and published here without revision by the speaker.)

Philippians 3:10-11: "That I may know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead."

When years ago I first preached from this text I discovered therein unfolded four steps or degrees in the divine life. Having just taken the degrees in one of the secret orders I was led to call it my lodge sermon or degrees in religion. I found on more than one occasion that the announcement of this subject served to draw some who might not otherwise have come. I soon learned also that from many of them they expected some reference to lodges and in deference to this expectation and what I thought to be a real need, I preferred some remarks that I am about to submit as touching lodges.

The earth is full of them, and the end is not yet. Judging from their own statements, there are not a few lodge men that put their lodges in place of the church. Not infrequently one is heard to say, "My lodge is good enough for me." Allow me to say that such an attitude wrongs your lodge. I am familiar with many, and in so far as I am advised none make any claims to providing for looking after man's spiritual interests; and yet they all recognize man as a spiritual being. In saying, "My lodge is good enough for me" you allow it to take a place in your life for which it was never intended and thereby the lodge is wronged.

Such an attitude on the part of the lodge member also wrongs him. No one lodge nor any of all of the lodges combined are capable of rendering the spiritual help and guidance the soul needs. The lodge is of the earth, earthy. It makes provision for and looks after the temporal interests of its members and their families. It is a mutual affair in which men are placed together to care for each other and their loved ones.

The lodge is put forth sometimes as a charge against the church and sometimes as a boast in favor of the lodges that they are doing more good than the churches. What is meant by doing good is that they are doing more to relieve human need. Granting for a moment that such is the case, it does not follow as would seem to be implied, that the church is inferior to the lodge or that she is derelict in duty. The helping of the needy within their membership is one of the es-

sential ends of lodge organizations. Sick benefits, burial funds, insurance, and the social features make up the very heart and essence of lodge life. While, to put it mildly, the giving of relief is a secondary matter in the church of Christ; the first, the fundamental and primary business of the church is to save men, and their ministry to each other follows as a sequence. To be sure, the church member that is not charitable misrepresents the Christ, but charity is not a fundamental end of church organization.

However, the implication that the lodges are doing more charity work than the churches is far, very far, from the facts. Most of the work of this kind done by the lodges is done among their own people, and in fulfillment of a solemn compact between man and man. While the churches are constantly doing a large amount of such work among people who are not members and who have never put a dollar into their treasuries. For the most part, the charity work of the church is real, broad and on a large scale, while that of the lodge hardly deserves the name of charity but is simply the carrying out of a contract, man with man, to look out for each other's loved ones and to use money paid in for that purpose to that end. As a rule, you may set it down, that wherever you find a church man who indulges in a comparison between his church and his lodge to the disparagement of the former, that he has paid up his lodge dues and is far behind with his church.

I undertake to say that the church is the biggest institution on the earth and that it is doing infinitely more good along all lines than all other institutions combined. It is the salt of the earth, the light of the world, a city set upon a hill that cannot be hid; and a man that prefers any other institution to it and before it will have to meet and settle with his God, his Maker, the great head of the church.

The church is a divine institution that has as its beginning the regeneration of the individual and as its ultimate end the readjustment of the social order. It deals with men both for time and eternity. And I make bold here to affirm that notwithstanding the limitations, imperfections, shortcomings and frailties of its membership it is nevertheless the one institution best calculated to represent God and to serve man in the world.

In the time that remains, I want to call attention to the four steps of the divine life as indicated by Paul in the text.

## 1. "That I May Know Him."

This is the alpha of the divine life. Jesus said "This is life eternal, that they might know thee and Jesus Christ whom Thou hast sent." Do you know Jesus? We are plainly told that many think they do, when as a matter of fact they do not. Jesus Himself points out that "In that day many will say unto me, Lord, Lord, have we not

prophesied in Thy name, and in Thy name cast out devils, and in Thy name done many wonderful works. Then will I say unto them, I never knew you. Depart from me, ye workers of iniquity." This will indicate that preachers and great religious leaders are to hear the awful, disappointing announcement of our Lord. Are you sure that you know Jesus? Do you have real fellowship with Him? Can you read your title clear to mansions in the sky? Or are you just hoping to go to heaven? Until you are certain about this first degree, the second is impossible. The second degree or step in the divine life is to be found in the words:

## 2. "And the Power of His Resurrection."

A commentator has well said, "This phrase is inexhaustible." After indicating some of the things it means, he adds, "This passage indicates the great proof, that while our acceptance in Christ is always based upon His propitiatory work for us, our power for service and endurance in His name is vitally connected with the life of the Risen One made ours by the Holy Spirit." That is, we are dependent upon His propitiatory work for salvation and we are also dependent on His risen life for power for holy living and effective service.

Thus the second degree in the divine life is the impartation of the power of the resurrected Christ to us in the person of the Holy Spirit. Is not this our one great need? Is not this the heart-cry of deacons, preachers and Sunday School workers, "Oh for power?" Do you feel the need for it? Do you desire it? Then it is yours if you are willing to pay the price. We are told, "Ye shall receive power when the Holy Spirit is come upon you." When will He come? There are three words that answer. When we obey, tarry and pray. See Acts 5:32; Luke 26:40 and Acts 2:39. The third step or degree in the divine life is indicated:

## 3. "And the fellowship of His sufferings."

The word fellowship literally means to ship together. The Modern Speech New Testament translates it "to share in His sufferings," which gives us the exact idea. How many are ready to pray for this third degree? Alas! Too many of us shrink from even the smallest hardships for Jesus. What a guilty distance between the average Christian and Paul in his prayer to share in the sufferings of Christ! Before you pray this prayer, it is well to sound its depth. Paul longed for and desired to fellowship Christ in His sufferings, and God abundantly granted his request and the record of that fellowship is recorded in II Cor. 11:23-28.

In the light of God's answer to Paul's prayer, can you say that you want to know Christ "in the fellowship of His sufferings?" If so, I congratulate you. The reward is worth the price. "If we suffer with Him, we shall also reign with Him." He has tasks and places for all who have the mind and spirit of Paul.

The fourth degree or step in the divine life is indicated in the words:

## 4. "Being Made Conformed Unto His Death."

The Modern Speech New Testament gives us the exact thought of the text in the translation, "Die even as He died." That is to say, Paul actually prayed for, longed for and desired a martyr's crown. That this is the correct interpretation is made manifest by the opening clause of the eleventh verse, which, as translated in the Modern Speech New Testament, gives us as a reason why he desired these four steps: "In the hope that I may attain to the resurrection from among the dead." Revelation 20:5-6 indicates that those who were to be raised from among the dead were such as had suffered martyrdom for Christ.

But someone will say, "Do you think we ought to pray for a martyr's crown?" I say that Paul did pray for it. I venture also to say that it is worth praying for. And yet I properly remark that there is a martyrdom within the reach of us all and to which we all need to yield ourselves, voiced in the words of Paul, "I die daily." Oh, for Christians who by the grace of God die daily to ambition, to selfishness, to pride and to all that is offensive in God's sight. These are they whose lives mightily tell for the bringing in of the Kingdom. Then, too, "The time is come that judgment must begin at the house of God and if the righteous scarcely be saved, where shall the ungodly appear?"

Louisville, Ky.

## BOOK REVIEWS

We shall be glad to review in this column any good book which is sent us. Any book reviewed in this section may be secured by sending to The Baptist Record the price, together with the requisite postage.

A new book by a Mississippian is always of interest. A new book on religion or theology is along the best lines, and a book on the cross begins at the heart of all things. One of the newest of this kind is "The Biology of the Cross" by J. Benjamin Lawrence, pastor of the First Baptist church, at Columbus, Miss. From the early period of Christianity the philosophy of Christianity has made its appeal to a certain quality of mind in believers. There are some who love to study out the causes and consequences and relations of Scripture truth. Justin Martyr was of this class who wrote to the Roman emperor a defense of the Christian religion. Later the immortal Henry Drummond who was both a college professor and a preacher, was lured by the desire to show the wonderful analogies between God's revelation in nature and the Book. He wrote a book that it is hard to get away from. It started many others to thinking and writing along the same line. Brother Lawrence has applied this principle of investigation and comparison to one particular truth in the gospel, the crux in every sense of the gospel. He takes up the cross and shows how life begins at the cross,

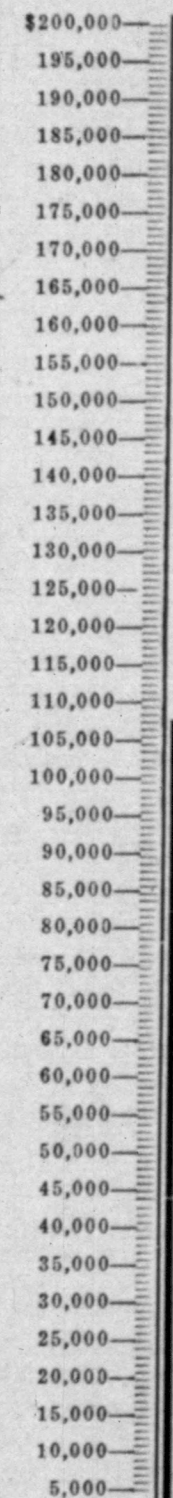
faith, grows strong by keeping in touch with its source and is the motive for missions and evangelism. His quality of mind is well adapted to the subject and has made a timely

heads up in the Christ, works itself out in and scholarly treatment of it. The book is from the Revell Press, and sells at 75 cents net.

## MISSISSIPPI COLLEGE

## MISSISSIPPI COLLEGE ENDOWMENT THERMOMETER.

Watch the mercury rise! No—help the mercury rise!



Endowment now stands at \$108,000.00

## MISSISSIPPI COLLEGE ENDOWMENT.

W. A. McComb.

Below will be found a partial list of cash subscriptions to the endowment beginning March 28, 1913. Those subscribed previous to March 28th were published in The Bap-

tist Record last winter and spring. This list will be continued next week and so on until all cash subscriptions up to date have been reported.

Brought forward, \$1,545.96; Prof. L. J. Farley and wife, Oxford, \$25; J. H. Kite, New Hebron, \$5; A. N. Brewer, Norfield, \$10; Fellowship church, basket collection, .91; Dr. L. S. Rogers, West, \$10; W. A. Eubanks, Pleasant Ridge, \$5; A. McPherson, Vaiden, \$25; A. A. Kaigler, Vaiden, \$5; A. W. Steward, Sturgis, \$5; Mt. Moriah church, basket collection, .05; W. L. Elkin, Phoebe, \$5; French Camp, basket collection, .90; Miss Eunice Ford, Gloster, \$25; Patrick S. Rogers, McComb, \$20; Mrs. J. S. Hudson, Oxford, \$5; Mission church by J. J. Mayfield, \$3.80; Carrollton church, by J. J. Mayfield, .80; Miss Ida Lambert, Hillman College, \$5; F. H. Kyzar, Bogue Chitto, \$1; J. M. Burns, Bogue Chitto, \$1; Andy Kyzar, Bogue Chitto, \$5; Pleasant Hill church, basket collection, \$1.50; Tutwiler, basket collection, \$2.60; Webb, basket collection, \$1.30; Iuka, basket collection, \$3.20; Mrs. M. L. Nunn, Shuqualak, \$100; Shuqualak, basket collection, \$4.65; S. A. Warren, Shuqualak, .50; Isaac Brown, Johnston Station, \$5; Montgomery church, basket collection, \$5.55; G. M. Edwards, Shuqualak, \$24.80; George C. Jackson, Belzoni, \$10; R. E. Perry, Williamsville, \$10; M. Latimer, Clinton, \$12.50; Woman's Miss. Union, Grenada, \$20; H. C. Burris, Smithdale, \$3; Liberty, basket collection, .81; Gillsburg, basket collection, \$2.66; Mt. Zion church, basket collection, .51; Nola church, basket collection, .86; Edgar White, Soegard, \$1.00; Holly Springs, basket collection, .25; Fair River, basket collection, \$1.55; E. R. Lovell, Brookhaven, \$1; C. H. Moore, Fair River church, \$10; Duck Hill, basket collection, \$4.45; Miss Lizzie Duette, Daleville, \$1; Daleville, basket collection, \$2.52; Blackwater, basket collection, \$4.22; S. C. McWilliams, Daleville, \$10; J. W. Severeance, Daleville, \$10; Miss Viola Moseby, Daleville, \$15; Scooba, basket collection, \$2.11; Miss G. W. Gunter, Columbus, \$3; Wahalak, basket collection, \$1.35; E. A. Ward, Wahalak, \$2.50; Aberdeen, basket collection, \$2.95; Clifton Threat, Aberdeen, \$1; Amory, basket collection, .55. Total, \$477.35. Grand total, \$2,023.31.

If you are looking for good books at absurd prices look for the advertisement of The Baptist Record's book sale, which appears in the latter part of this issue. The prices, though extremely low, include the postage. When our present supply of these books is exhausted, no others can be secured at the low prices. Better be first.



## The Baptist Record

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When your time is out, if you do not wish paper continued, drop a card. It is expected that all arrears will be paid before ordering paper stopped. Obituary notices, whether direct, or in the form of resolutions, 25 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

## EDITORIAL

## Social Mission of Jesus.

Men are speaking today as if this were a new discovery. It is rather the revival of an old truth and an awakening to a new duty. With the enthusiasm of discoverers men are speaking as if this were the only mission of Jesus, or as if it were the paramount idea in Christianity. We are only beginning to learn how wide and deep, how far-reaching, all embracing, complete is the ministry of Jesus. New fields are opening, new needs are being met and supplied. We have yet to learn the full meaning and compass of our Lord's work which Paul pointed out when he said, "He that ascended far above the heaven is the same that descended into the lower parts of the earth, that He might fill all things," pouring into their needs His great fullness and sufficiency.

It is natural that His personal ministry to individual men and women should have attracted attention first. That must come first or there can be no other. But the moment the life of Jesus touches the soul of a man, it begins immediately and by necessity of its nature to relate Him properly to others. It determines his attitude and relationship to all others. It is the only power that does give right relation to others. "The Kingdom of Heaven is righteousness," and that means right condition within and right attitude toward God and toward all without us.

One of the tasks of our generation is to preach and apply the precepts and spirit of Jesus to the conditions of men of today. This is beautifully set forth in the eleventh chapter of Isaiah, where the shoot from the stock of Jesse comes with the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Jehovah. The whole passage gives his qualifications for the task of dealing with social problems. It is mighty good reading and would furnish material for an expository and practical sermon of the best type. The most conspicuous social problem is that of poverty and wealth, and so this is the first one He addresses Himself to: "With righteousness will He judge the poor and decide with equity for the poor of the land." The instruments that He uses are the faithful publishing of the truth and the gracious im-

parting of His Spirit. "He will smite the land with the rod of His mouth, and with the breath of His lips will He smite the oppressor." The preaching of the truth on this subject will do more to turn men to right dealings with one another than all the courts of law. The newspapers if they are faithful in exposing wrong and upholding right, will do more than courts of law and penitentiary sentences. We may need both, but the law without the gospel brought the world to a sad state of things. He will see that everybody has a square deal: "Righteousness will be the girdle of his loins and faithfulness the girdle of His reins."

The result will be the removal from men of the tiger nature that seeks to injure and destroy. "The wolf will dwell with the lamb, and the leopard will lie down with the kid." The rest of the description is very beautiful: "And the cow and the bear will feed; together will their young ones lie down. And the lion will eat straw like the ox. And the sucking child will play about the whole of the asp, and the weaned child will put his hand on the basilisk's den. They will not hurt nor destroy in all my holy mountain, for the earth will be full of the knowledge of Jehovah, like the waters which cover the sea."

Do not the conditions of our day need the preaching of the whole Gospel, including the social gospel? Jesus had a mission and ministry to the world, the whole world to every man in the world and every need of the world. If there are differences between class and mass, antagonisms between employer and employed; strikes and threatenings of strikes; if there are race prejudice and rancor, is there not a remedy in proclaiming the gospel of the Kingdom? Let us not think that these are matters far removed from us. Some who cry aloud against millionaires or feel the injustice of corporate greed and oppression need to examine themselves to see if they can deal justly with a poor negro or show kindness to one that lives in a nearby hovel. What does Jehovah require of thee but to do justly and to love mercy, and to walk humbly with thy God.

## God's Love in The Heart.

When Paul speaks of the love of God being shed abroad (or poured forth) in the heart by the Holy Spirit, he means not primarily God's particular love to the individual, nor our love to God, but that characteristic disposition of God which is love. Of course, there is in the heart of the believer a recognition of God's love to him which is the beginning of a new life. John says for instance, "We have known and believed the love that God has toward us (or in our case). But that is not what Paul is here describing as the love of God shed abroad in our hearts. There is also a response to this love in our hearts because we love Him in return for his love to us. But the love of God that is shed abroad in our hearts is more than this. We come nearer to it in that expression of John's in which he says, "We love because He first loved us." Not we

love Him because He first loved us, but simply "we love because He first loved us." This is the transformation that has been accomplished in us. We now are made like God, loving instead of unloving. This is the radical change that has been made in a Christian. It is not simply a consciousness that He loves us; it is not that we merely return that love; but it is that the loving attitude and disposition of God has become ours. We are children of God and are like Him in character and feeling and conduct toward all others. This is to be changed from self-seeking to self-sacrificing, from being self-centered to self-effacement.

This is the only genuine altruism; and the only way to it is to have it poured into our hearts by the Holy Spirit. He who has God's Spirit has God's mind and disposition. We are made partakers of the divine nature. If we have not the Spirit of Christ we are none of His.

There is a clear intimation that this gift is ample and overwhelming. It is "poured forth." It is sufficient to completely transform our nature. It exercises a dominant influence in the life. It determines our attitude toward others in every case, and regulates our conduct.

This is the only sure guarantee against future and fearful disappointment. "Hope shall not be put to shame because the love of God is shed abroad in the heart through the Holy Spirit." Hope that is not supported by this change in the man's nature is doomed to result in fearful disillusioning when it is too late; but hope that is confirmed by this transforming by God's love in the heart will pass current through tests here and through the gates into the New Jerusalem.

## Encampments—Why?

Whether the encampment idea sprang full grown from someone's brain or whether the idea is the product of evolution is a minor affair. The important fact is that encampments in Mississippi have come to be of such spiritual value that we could not well afford to be without them.

Why are these encampments valuable? We might make a Yankee reply by asking: "Why are they not of value?" And the latter question would consume less time in the answering.

But the chief things to be gotten at these meetings are information and, through information, inspiration. One cannot sit listening to men like Poteat, McGlothlin, Sampy, Boone, Hunt, Henderson, Cree and Graves—men imbued with the Spirit of the Lord—without receiving some part of their tense purpose and enthusiastic spirituality.

However, it was so easy and so pleasant to sit and joyously absorb these addresses that it is doubtful if they stayed with those who heard them as long as something else. The most valuable things that come to us are those that we work for. So, many found that the most gratifying and helpful seasons of the encampments were the teaching periods; when the leaders were really teachers and the listeners students.

Some animal the zoologists tell us about has a peculiar method of preserving his species. He divides himself up into small pieces and each small piece goes off somewhere to form a colony for himself. Observe the study class, a unit, at the encampment, taking up a mission study book, the B. Y. P. U. manual or one of the books of the teacher training course. Rarely does a student, having completed the book required fail to go home and organize a similar class or inaugurate a course of study.

Perhaps here lies the greatest value of the encampment idea. If each one who attends can take away one noble thought from the addresses, sermons, sunset services, or study classes and pass it on to his neighbor, then our encampments are worthy not only to live but to grow.

## The Blue Mountain Encampment.

To find a place where the mosquito is an absentee were a happy discovery; to effect for a while a change of scene were a thing to be desired in July; to greet old friends and meet new ones were a pleasure; to listen daily to teachers who know and preachers who show the way of life, how to walk therein and how to lead others into it were a benediction. But to enjoy all of these blessings in one week, ah, that was the Blue Mountain Baptist Encampment.

The teaching department of the encampment, always its backbone, was broader than ever this year. In addition to the State Sunday School Secretary, Mr. J. E. Byrd, who has had a leading part in every session and who taught Doctor Dargan's "Doctrines of Our Faith," five other specialists in Sunday School methods and work were on duty: Miss Miley, who had charge of the primary work; Mrs. Sansing, who taught "The Heart of the Old Testament;" Mr. Edgar Holcomb, who taught "The Graded Sunday School;" Mr. Frank Leavell, who conducted the work in the B. Y. P. U. manual; and Mr. Harry L. Strickland, who taught the Convention Normal Manual.

Miss Miley's work is so well and favorably known as to require little comment. Mrs. Sansing has been one of the popular instructors in Blue Mountain College. Mr. Holcomb, a young man of notable ability, the only graduate with special distinction in Mississippi College's class of 1913, made his formal entry on his work as Assistant Sunday School Secretary at this gathering. Mr. Frank Leavell, a man who does not require the honor of being one of the "famous Leavell boys" to demonstrate his ability, is the B. Y. P. U. secretary for the State of Georgia. Mr. Strickland is the Sunday School secretary of Alabama and one who understands the organization and direction of Sunday School forces as few men do, though a modest man withal.

A large number received diplomas and cer-

tificates in the work completed. A partial list of these appears elsewhere.

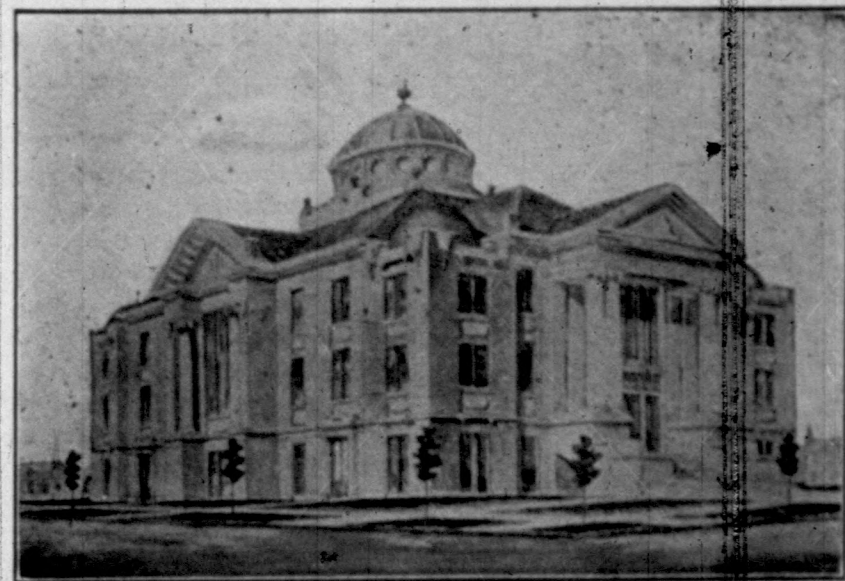
From the time of the opening address by Dr. Whittle to the closing one by Dr. Hunt, the speeches, sermons and talks were up to grade; there were no "culls." Mississippians and visitors gave us much to think about—much to make us think. Particular mention has been made of many of these deliverances elsewhere.

Our hosts! Ah, here is where all the ink in our non-leakable fountain pen would rush out to give them thanks. All of the inhabitants of Blue Mountain are not blood kin, as many would have you think, but they have at least one tie that binds them together: Christian hospitality. Strangers come from all the region round about, but not one of them went without an invitation to break bread. Naturally, most of the visitors from a distance were entertained in the college buildings. The Lowreys and Berrys demonstrated their ability to feed the hungry. One brother remarked that they harvested the largest and best crop of ice cream that grew! One who has been under their roof can easily understand the why of the great college on the mountain.

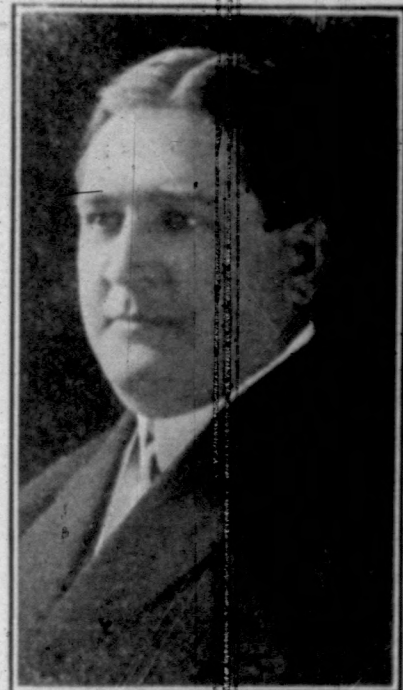
The newspaper writer who would not be a booster anywhere, is not worthy of the name; but the newspaper writer who would not be a booster at the Blue Mountain Baptist Encampment is assuredly a criminal!

The Baptist Record had an able representative at the Blue Mountain Encampment in the person of Rev. Martin Ball, of Winona, whose weekly notes headed "News in the Circle," form one of the most popular departments of the paper. Brother Ball delivered a stirring sermon to one of the largest night audiences.

We are glad to report Brother W. G. Mahaffy is recovering after an operation for appendicitis, which was performed at the Jackson Sanatorium. He is now well enough to be removed to the home of Brother H. M. King and will soon be back at work. We are grateful for the skill that restores this useful pastor and preacher to his employment with renewed health.



The New Home of the Brookhaven Church Now Under Construction.



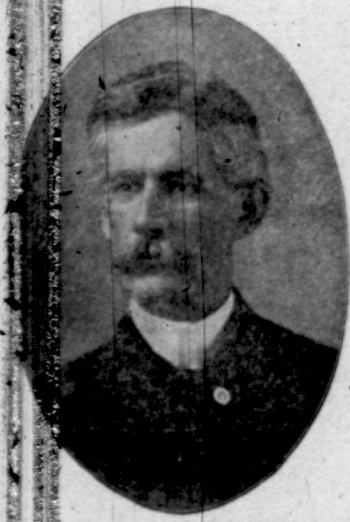
Rev. H. L. Weeks, Pastor, First Baptist Church Vicksburg, Miss.  
Who assisted the Brookhaven church in a good meeting.

Dr. P. V. Boniar, the new president of Judson College, was in The Record office this week. He is a man whom all his friends are glad to see. He is looking for students. Anybody that has to go out of the State could not do better than talk with him.

On Sunday the editor preached for Pastor H. C. Joyner at Wiggins to good and appreciative congregations. These people have recently remodeled their house of worship at considerable cost, making it unusually comfortable and providing ample class rooms for the Sunday School. They are now making further improvements about the church and pastor's home for their protection and appearance. Brother Joyner's pastorate of five years has been marked by evidences of advancement in many lines. He believes in the value of the paper and doesn't hesitate to tell his people so. We had a good list at Wiggins already, but came away with it more than doubled.



## MISSION SECTION



DR. P. H. MELL

Newly Elected Treasurer of the  
Home Mission Board, Atlanta, Ga.

## IMPORTANT ANNOUNCEMENT.

The New Treasurer of the Home Board.

By B. D. Gray, Corresponding Secretary.

It gives me great pleasure to announce the election of Dr. P. H. Mell as treasurer of the Home Mission Board and of his acceptance of this important position.

Dr. Mell entered upon his duties July 16 and will give his entire time to this work. He needs no introduction to the denomination. Son of the great Dr. P. H. Mell, so long president of the Southern Baptist Convention, he has made an enviable record as an educator, closing his activities in school on his retirement from the presidency of Clemson College, South Carolina.

Mr. Walker Dunson, for twenty years treasurer of the board, on account of pressing private business declined to serve longer. The denomination and the board regret the loss of Brother Dunson, but are to be congratulated on so capable a man as Dr. Mell as his successor.

All contributions of money for the Home Board should be made payable to the "Treasurer of the Home Mission Board of the Southern Baptist Convention."

We beseech brethren everywhere to come to our help with generous contributions as we are in some need and are having to borrow heavily to meet expenses.

Atlanta, Ga., July 19, 1913.

Our special Bible, which sells for \$1.00, and cents for postage, has come to be one of the best sellers—as it should be. You can hardly keep them in stock because they sell so fast. If you are one who has not gotten a copy of this splendid book for so little money, you should send at once to The Baptist Record, Jackson, Miss., and secure one.

## THE NEW HOME BOARD TREASURER.

Victor I. Masters, Editorial Secretary.

The Home Board feels sure that the recent election of Dr. P. H. Mell, of Atlanta to give his full time as treasurer of the board will meet with the hearty endorsement of our brethren all over the South.

Dr. Mell is a son of Dr. P. H. Mell, Sr., who was for many years the president of the Southern Baptist Convention and whose memory still dwells beneficently in our Southern Baptist heart.

That brethren in other sections may know him somewhat better, I give a few of the outlying facts of his life. He was born at Penfield, Georgia, in 1850, when his father was a professor in Mercer University there. He graduated from the University of Georgia in 1871. Four years before he had become a Christian and united with the church. After taking various post-graduate degrees and having received the honorary degrees of Ph. D. and LL. D. from different institutions, he entered upon his distinguished career as an educator.

This career embraced fourteen years of service as professor of geology in the Alabama Polytechnic Institute, where he remained until 1902. In 1902 Dr. Mell became president of Clemson Agricultural College, in South Carolina, which responsible position he administered with distinction and success until 1910.

It will be of interest to our brethren to know that while Dr. Mell was director of the Alabama weather bureau service, from 1884 to 1893, he invented the present weather signals used by the United States weather bureau service. There is a suggestion in this connection that is amusing, while at the same time we have reason to hope it may never become tragic. The suggestion is that in connection with Dr. Mell's new position as treasurer of the Home Mission Board a great deal, under our present imperfect system of raising money, will depend upon the kind of weather signals the bureau may be able to display during April of each year. May the thought in the minds of the brethren that Dr. Mell invented these signals be ever present to turn their thoughts toward forestalling the untoward effect that the display of undesired signals may have on the amount of money Treasurer Mell will have to handle for Home Missions.

Dr. Mell has been honored by election to a membership in a large number of scientific and historical societies and is the author of a number of publications and volumes on agricultural and botanical subjects. He now has in preparation a school history of Georgia.

What is of even more interest to our Baptist brethren is that Dr. Mell has from his youth been actively identified with our Baptist denominational work. He is now so identified and he is a loyal Baptist. His interest in the great cause of Home Missions

is not new but has been of long development. He understands and loves the brotherhood and they will love him.

Home Mission Rooms, Atlanta, Ga.

## SOUTH AMERICAN TOUR OF BROTHER AND SISTER W. Y. QUISENBERRY.

By the big hearted liberality of a dear friend and brother, who learned to love me while I was his pastor, my wife and I are both permitted to take a long desired trip to South America to study its mission problems. We sailed from New York, May 17th, on Steamship Vasari, of Lamport and Holt Line.

After twenty-four hours out from New York, we have found the sea and sky perfect. The trip to Bahia of fourteen days was glorious, no heavy waves, only a few white caps. The air was delicious in its purity and freshness, and the sea wondrously revealing its myriads of beauties. For hours, both by day and night, we marveled at the variety and beauty of God's handiwork as revealed in sky and sea. I have crossed the Pacific twice and saw nothing so beautiful or pleasing as on this trip. It is the most restful trip to both body and spirit that I have ever taken.

We found quite a congenial company on board, remarkably cosmopolitan. I was invited to preach, and we had a goodly company of various nationalities and faiths. I spoke on the subject of "Redemption and Adoption." It was most interesting to notice the effect of God's truth as expressed in the faces of those who heard me. There were tears of interest and sympathy and expressions of earnest service, a highly accomplished German musician, who is on his way to Rio and Buenos Aires to fill several weeks of musical engagements in leading theatres at a salary of \$1,000 per night, and who had played the piano at our service, said to me, with a warm grip of the hand, "Your message was wonderful, wonderful, glorious." A prominent capitalist from British Columbia said, "I would give everything I possess if I could believe and feel as sure of what you said as you do." A cultured and elegant gentleman from Chili, a man of large wealth, who, with his beautiful and accomplished wife and little one, have been visiting in the United States for a year and a half, after several conversations with me, said that they were brought up in the Catholic faith, but that he had become very much shaken in his Catholic religion, had lost faith in its doctrines and priests, and earnestly desiring to know the real truths of God, he asked me if I had any literature with me that would give him light as to our views as Baptists. He said it would be a joy to him to have me visit Chili, and that he would be glad to hear me preach, or any of my faith. He said, "I am already convinced that the views you have expressed to me are what Chili needs." He is to spend sometime in Buenos Aires with the Chilean consul and will hear our missionaries. I mention these facts to show the interest which the truth of God's word awakens in those who hear it. Oh, if all of our

Baptist people would seek more earnestly to know and to do and to teach God's truth! The world needs the pure word of God, believed and obeyed.

We reached Bahia, our first stop, at 1:00 p. m., Sunday, June 1st. We were met in the harbor by five committees, representing five churches in Bahia, the State Mission Board and the college. Among those meeting us were Brother Stapp of Bahia College, Jackson, of the evangelistic work, the pastor of the First church, Brother Terry, who is soon to take charge of our work in Piahy, the treasurer of the Brazilian Baptist Convention, Brother Thomaz, the treasurer of the Bahia Electric Railway system, a committee of women from the missionary societies to greet my wife and bring her a beautiful bouquet of flowers, besides a number of others. These servants of the Lord had provided a splendid steam launch for us, and after a warm greeting, such as only Brazilians know how to give, our launch left the splendid steamer singing glad gospel songs. My wife and I did not understand the words, but recognized "Coronation," "Peace Be Still," and "Oh, Happy Day." Our hearts throbbed with joy as we felt the kindred spirit expressed by our brethren and sisters in this far southland. On reaching the shore, we were taken at once to the college, where we were warmly greeted by others who did not get to the ship. Here again we were welcomed by songs of praise and thanksgiving, and some appropriate words of greeting from the pastor of the First church, and with words of gratitude to the board in the homeland for what they have done, are doing, and are planning to do in Brazil. After some very delightful refreshments served by the good women, we had to hasten back to the steamer putting to sea at 5:00 p. m. After we went to the steamer, a box of splendid fruits of various kinds was put on for us. I must not go into details, but who can ever forget the Bahia orange after having gotten them direct from the tree?

Much of this kindness and love was due to the foresight and warm-hearted love of Solomon Ginsburg and the love and respect with which he is held, thus adding to our pleasure and comfort. Ginsburg is a man of God, whom to know is to love more and more. He is richly gifted in mind and heart. It makes one's heart tingle to see the greetings which he receives.

More anon.

W. Y. Quisenberry.

June 3, 1913.

## IMPORTANT HOME BOARD MEETING.

Victor I. Masters, Editorial Secretary.

Besides the local membership, the following brethren were present: Richard Hall, of Alabama; F. F. Gibson, of Arkansas; John E. Briggs, of the District of Columbia; C. W. Duke, of Florida; George W. Allison, of Illinois; M. E. Dodd, of Louisiana; W. A.



MR. W. EDGAR HOLCOMB  
Assistant State Sunday School Secretary for Mississippi, who entered his new work at the Blue Mountain Encampment.

Borum, of Mississippi; S. E. Ewing, of Missouri; H. F. Vermillion, of New Mexico; C. E. Maddry, of North Carolina; E. D. Cameron, of Oklahoma; John F. Vines, of South Carolina, and W. H. Major, of Tennessee—thirteen in all.

Brother J. F. Love, assistant corresponding secretary of the Board, was also present, from Dallas, Texas, and Dr. A. E. Brown, mountain school superintendent, from Asheville, North Carolina. In addition there were several visitors: Dr. A. V. Rowe and Dr. John T. Christian, corresponding secretaries of State Mission Board of Mississippi and Arkansas respectively; Dr. W. S. Wiley, of Oklahoma; Dr. J. V. Dickinson and Dr. T. V. Neal, of Texas.

The board had two exceedingly difficult and important tasks to perform. It had to decide among a large number of pressing applications for aid that seemed absolutely necessary in the various departments aggregated more than \$100,000 above the apportionment.

The next difficult task, and it occupied a large part of the faithful work of two whole days, was to scale down the amount in each department where it could possibly be done with the least damage possible to the whole of the work of the board for the year.

It would have been of great value to the cause of Home Missions if brethren from over the South at large could have witnessed the earnest struggle of the members of the board as they faced the problem of making \$431,000 take care of activities that seemed to need urgently \$550,000, even after many opportunities to do successful work in the Home Mission field had been declined for lack of means. The effort to scale down the amount so as to do the least possible harm to the work by the scaling and to accomplish the largest results gave occasion for discussing freely the exact work being done in each department, its needs and its merits and the methods of accomplishing it. This discussion took much time, but it was of great value and justified fully all the thought given to it.

The details of the meeting will be given



MR. FRANK H. LEAVELL  
State B. Y. P. U. Secretary for Georgia, who conducted the work in the B. Y. P. U. Manual at the Blue Mountain Encampment.

with some fullness in the new annual tract of the Home Board now in press, "Our Annual."

After cutting down at every point that seemed possible, at some points to an extent that made the board fearful of actual injury to the work, it was found that every dollar of the apportionment for the year would be needed to meet the demands made upon the board. There are always some emergencies arising during each year that the board feels must be taken care of. It will be observed that there is no leeway at all by which the board may this year take care of such emergencies; the only possible chance being that some of the conditional appropriations may fail to be taken up, thus releasing a small amount for some urgent cases.

It was a great meeting of the board. Perhaps a greater meeting has not been held. It was characterized by a prayerful spirit, earnest work and an evident conviction of the surpassingly large responsibilities confronted by this board as an agency of our Baptist body. Two months of the fiscal year have already passed, and the receipts have been very, very small, less than \$15,000. Churches that propose to give regularly to the different causes during the present fiscal year should remember our needs.

A resolution was passed to which I beg the particular attention of treasurers of churches, contributors and all other persons who send money to the Home Board. All monies should be sent payable to the Home Mission Board of the Southern Baptist Convention. This is the corporate name of the board and it will facilitate its business if monies are sent in this way.

Home Mission Rooms, Atlanta, Ga.



## THINGS OF THE KINGDOM

—Dr. P. B. Mell has been elected treasurer of the Home Mission Board, vice Brother Walker Dunson resigned. Dr. Mell is well qualified to take care of the funds of the board. Commendatory notices concerning him appear in another part of the paper.

—Brother P. P. Browne, who was licensed by the Berea Church, Kosciusko association, and later ordained at New Shiloh, is open to work where the Lord may call him. His present address is at New Wood, R. F. D. He was a student two years at Mississippi College.

—The Home and Home Boards should have the thanks of the Baptists of Mississippi for sending such men as Graves and Cree to the encampments to give the people a knowledge of the bread of life and need of the fields through eye and ear by means of their stereopticon lectures.

—J. B. Kinn, Bonita: I am here in a good meeting with Brother W. A. Murray. We are having several congregations, and souls are being saved and the interest is growing with every service. I shall go to Hathorn next week to be with Brother R. Drummnd. Pray for me.

—Brother W. R. Johnson, Johnston Station: On Saturday before the second Sunday, we began a meeting at Moak's Creek with Rev. J. L. Boyd, of Louisville, Ky., to do the preaching. We continued until Thursday, resulting in 15 additions to the church; 13 for baptism, and the church greatly revived.

—A. Johnston, Gloster: We have just closed a meeting at Hamburg in which there were 10 conversions. I was assisted by my father. The interest grew to the last; three joined in the water. We are at present in a meeting at Gloster. Dr. R. A. Venable is doing the preaching. He is at his best.

—G. W. Riley, Houston: Evangelist Geo. C. Cates is with us in a good meeting. Brother J. P. Livingston, one of Mississippi's best revivalists, was with us a week and Brother Cates is in his third week, preaching with his usual power. They have been saved and much good done of course. Will the brotherhood pray for us?

—There begins this week in the young people's department a serial story by Mrs. Ethel Verne King, wife of Pastor H. M. King, of the Second church, Jackson. The story's name is "The Missionary Men." So far as our knowledge goes this story is the best yet written on evangelism in the mountain districts. It will be read with pleasure by young and old.

—The Secretary of the Foreign Mission Board of the colored Baptists sends out a strong appeal for more effort to enlist the negro brethren in this work. He insists that the blanks for associational letters should have a place for foreign missions and he filled out with a good offering. We hope this will meet with a hearty response. They have missions in Africa, West Indies and South America.

—Rev. A. Jordan, Verona: We are having a good meeting here at Verona. I am assisting Brother J. A. Rogers, pastor here for 18 years. This church is second only to one in the Aberdeen Association in gifts. They are a fine group with splendid leadership. We are having good attendance on the services. We have had five conversions up to Thursday night. Meetings will continue into next week. Pray for us. God bless The Record.

—Rev. W. E. Farr, Columbia: On Wednesday, July 16, we closed a ten days' meeting at Georgetown; the Lord was with us in great power. Thirty-one united with the church, and a debt of \$900 was raised on the pastor's home. The church and pastor are happy. Brother R. A. Eddleman is the bustling pastor; no better pastor can be found in the State. Our church at Columbia has secured Rev. J. W. Weathersby as assistant pastor. God is greatly blessing us.

—Here is a man after our own heart. Pastor W. H. Morgan, of Brookhaven, writes in his church's "Weekly Bulletin": The Baptist Record announces on its first page last week that it is making a special offer at this season to the new members being received into the churches. Instead of the regular subscription of two dollars, The Record is being offered to such as come under this benefit for one dollar. The pastor announced in the services of last week that he would receive the subscriptions and forward to The Record. He hopes that a number will take advantage of this liberal offer. Brother Morgan is the first pastor we have heard from on this proposition. How many others will help to put the paper into the hands of their new members?

—Rev. Zeno Wall, Mt. Olive: We have just closed a good meeting at Magee, Brother Gates, of Laurel, doing the preaching. He was true to the word—the gospel. He preaches with the swing of a Georgian, the bravery of a John the Baptist, the earnestness of a mountaineer and the power of a Stephen. All thoroughly enjoyed his stay in our midst, and the church was greatly strengthened by his Biblical preaching. We love Gates here. Eighteen united with the church. We have recently added six new Sunday School rooms to our church. Brother Posey, their former pastor, had the church ready to undertake the new rooms when I went to Magee, hence much credit for the new Sunday School rooms belongs to him. The church is united and happy; the outlook is bright.

—Pastor W. H. Morgan, Brookhaven: Our meeting was closed Friday evening. Through it there has undoubtedly come to our church and community a great blessing. The preaching of Brother Weeks was of a high order, and the work of Brother Cooper with the music was an inspiration. The results of the meeting are not yet all apparent, but its influence and power will be felt for a long time to come in the renewed power and purpose that came into the lives of those who attended the services. We have never had a preacher of more ability among us than Brother Weeks, and one that more diligently worked in the Master's interest. May God bless him in the work placed into his hands at Vicksburg. Fifteen members were received into the church, eight of these by baptism and seven by letter.

—This is the open season for revival meetings. What is a revival without new song books? The best are The New Evangel and The World Evangel. The former has been a popular favorite for more than two years. The latter was issued in February and bids fair to equal the record of its predecessor, The New Evangel. Either of them may be secured from The Baptist Record, Jackson, Miss. See the advertisement in the latter half of the paper or send 25 cents for a sample copy of either book.

—Rev. R. L. Breland, Philadelphia: I closed a good meeting at Lawrence Sunday. This church was organized a few months ago and has a small membership, but these are true blue. The meeting continued for eight days. There were nine additions to the church. Brethren S. W. Johnson and W. M. Yarbrough rendered valuable aid for which the pastor is very thankful. My meeting is in progress at McDonold this week. Rev. R. G. Joiner is doing the preaching. The spirit is good.

—A member of the Phalti church: Our annual meeting, held by Dr. and Mrs. Borum last summer, 10 miles west of Mount Olive, has had two marked and permanent results. In the first place, there was almost twice as much money raised on the salary of the incoming pastor, Rev. T. J. Moore, one of the most devoted and efficient pastors in South Mississippi. In the second place these two noble characters sowed seeds for missions, and these seeds have been well cultivated by the untiring efforts of the pastor, T. J. Moore, resulting in a twelve-fold increase in mission contributions. Was not that a fine way to spend a week of the summer vacation? Would there not be a great spiritual uplift and a great financial increase for the kingdom if all the able city pastors would follow the example set by Dr. and Mrs. Borum?

—Rev. S. G. Cooper, Belzoni: I desire to express my hearty appreciation of the kind and generous help of my people of Belzoni, Swiftown and last but not least, Oak Ridge, at Turrell in their timely assistance in my trip to the Southern Baptist Convention at St. Louis and also to Nashville for an operation on my eyes for cataract by the hands of that noble Christian gentleman and skilled specialist, Dr. G. C. Savage. God bless them one and all together with my good friend, Dr. Savage. The night before starting for Nashville I baptized three promising candidates into the fellowship of the First Baptist church of Belzoni. I expect to return to Nashville about the first of September for a minor operation. I believe under God and the skill of Dr. Savage I will be able to see better than I have for a long time. I desire to ask the prayers of God's people that I may honor God more than ever, whatever the issues may be. In many other ways than the above mentioned have my noble people shown kindnesses to me and mine.

—Rev. C. W. Stumph, Charleston: I will begin a meeting at the Corinth church, near Charleston, on Sunday, July 20, and will continue one week. The meetings at Friendship church, near Charleston, will begin on July 27, and continue one week. This is in one of the "tongue" strongholds. We hope to do some good work. The Spring Hill Baptist church will have its revival beginning the third Sunday in August. Brother McCool is pastor and will be assisted by Brother H. L. Martin, of Indianola. The church building at Oakland is nearing completion. The house is a credit to the town and to the cause. We expect great things from this mission field. On June 30, Brethren Leavell and Scholfield came to us at Charleston and began a meeting. They continued with us 12 days preaching and singing the gospel with power. We had the largest attendance of any revival in this town for a number of years. Great interest was taken on the part of many other Christians of the town, and all enjoyed the sound preaching and sweet singing. The church was greatly revived and there were 20 baptized and eight received by letter. Some converts went to other churches. It was considered by all as the greatest revival Charleston has had for a long time. The work will last. Brother Leavell returned to Oxford and accepted the pastorate there. Brother Scholfield goes to Milford, Texas, to be with Brother T. T. Martin in a meeting.

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## NEWS IN THE CIRCLE MARTIN BALL

Rev. A. H. Huff has resigned the work at Portland, Tenn., and accepted the call to Dyer, same State. He is on the new field now.

Pastor L. C. Kelly has resigned at Orlindo, Tenn., and accepted a call to Campbellsville, Ky. Dr. G. R. Mangum accepts the pastorate at Paris, Kentucky.

We extend deepest sympathy to Editorial Secretary I. J. Van Ness of the Sunday School Board on the recent departure of his only brother to his heavenly home.

Dr. R. G. Patriek has resigned the presidency of Judson Female College and Rev. Paul V. Bomar was chosen to fill his place. Dr. Patriek's health is not good.

The church at Bamberg, S. C., has called Rev. L. A. Cooper, of Tecoa, Ga. He has resigned at Tecoa but it is not stated that he has accepted the call to Bamberg.

The Home Board has laid hands on Evangelist Ray Palmer and his wife, and they will be connected with the board in its evangelistic department after September 1.

Pastor Geo. W. Riley, of Houston, is in a great meeting. Evangelist Geo. C. Cates is preaching. The outlook is good. Everything seems favorable for a great meeting.

During a gracious meeting at Mount Tabor church, LaRue county, Ky., there were 51 additions—43 by baptism. Pastor J. S. Gatton was assisted by Pastor H. A. Barnett.

### IRRITATING SKIN TROUBLES

such as chafing, itching, excessive perspiration, sunburn, hives, ivy poison, insect bites, eczema, etc., can be quickly relieved without pain or inconvenience if you will use Tyree's Antiseptic Powder as directed. In cases of sore, tired, sweaty feet or body odors, it is invaluable. Never fails to relieve. Invaluable as a douche, enema, or spray for cleansing and disinfecting purposes. Get a 25c box at any drug store (or by mail) and if not pleased return the empty box and get your money back. J. S. Tyree, Chemist, Washington, D. C. Mr. Tyree will mail a liberal sample of his powder with full directions, free, to any one who writes mentioning this paper.

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HOME SEEKERS' TICKETS—On sale from Meridian and Newton (only) first and third Tuesdays of each month, limited to return twenty-five days from date of sale, to principal points in the West.

SUMMER TOURIST TICKETS—On sale daily from Hattiesburg, Meridian, Jackson and Vicksburg, until September 30th, to all principal resorts in the East, North and Northwest. Limited to return October 31st. For further information, address the undersigned.

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Absorbine, Jr., mixed with powdered pumice stone, is very effective, and its sedative properties relieve irritation.

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2 Parts Mixture of Acids, U. S. P.  
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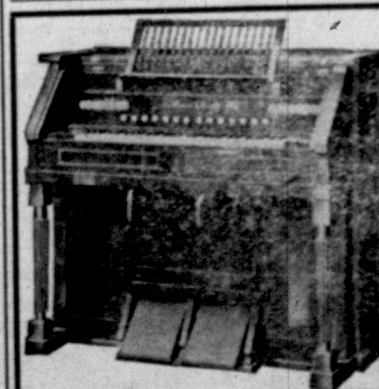
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—NAME WANTED—

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A Series of Stories by Ethel Verne King.

"Well, Biddy Chick, they jest ain't no one I can talk to but you, least ways about this thing that's on my heart. I know the Lord ain't no respecter of persons, an' if some o' 'em has got black faces, an' some o' 'em red, an' yellow, an' brown faces, I think as lak as not if the blood o' Jesus was applied to their hearts, they might come out a heap whiter'n some o' these folks at home what's got white skins. But jedge by their works, lak the Lord told us to, hit looks lak their hearts was powerful dark complexioned."

John says, says he, "Now, Jane, you jest as well talk er flyin' as to talk er fadin' money to Chiny. First place, we ain't got nary preacher in these here hills, an' you'd better get to prayin' for the heathen that's up aroun' yo' door, and let them that's across the world look after their own heathen."

"I'm as the thing anyhow. I don't believe in this yere furrin' mission business yo' been a readin' up on, and they's other bruthern that feels the same as I do, and I tell you right now, Jane Drew, you can't have none of my money—hard-earned as it is—for the Bible sez to begin at Jerusalem, and that's just what I want."

Jane Drew was a tall, thin mountain woman, with a pathetic droop in her shoulders—a small, pinched face with a mild expressive eye, and a gentle voice. Her life had not been an easy one, for she had known much of want, privation and toil, and what we commonly class among our necessities would have seemed unheard of luxuries to her. But she uttered never a word of complaint at her hard lot in a work-a-day world, for she trusted in God, and her greatest grief in life had been that Black Fox had no church, and no preacher; nor did they seem to care.

Some years before a young man had come to the hills and preached at the country school house, earning as best he could, a very meagre livelihood, but receiving no encouragement save for two or three women and one aged man who had died soon after he came, he found little to keep him, and soon left.

When he had gone, hope died in the hearts of all, it seemed, save that of patient Jane Drew. She had always felt that the time would come when her prayers would be answered, and now her heart had been stirred to its depths as she read of the lands across the seas, and the more she read, the more eager she became to send the Gospel to the heathen.

"They're a rechin' out their hands to us, an' a pleadin' fur the light," she would say to Biddy Chick, who followed her about the yard and fed from her hand. "an' whenever I set my eyes to pray I jest seem to see

mission journals some one's bin good enough to send into these hills, an' I've bin a thinkin' a thinkin' a heap about Chiny, an' Afriey, an' Judee, and all them islands o' the sea, fur I know the Lord ain't no respecter o' persons, an' if some o' 'em has got black faces, an' some o' 'em red, an' yellow, an' brown faces, I think as lak as not if the blood o' Jesus was applied to their hearts, they might come out a heap whiter'n some o' these folks at home what's got white skins. But jedge by their works, lak the Lord told us to, hit looks lak their hearts was powerful dark complexioned."

"Wal, as I sed, I bin a thinkin' an' a prayin', too, Biddy Chick, an' I jest about come to the condushun thet the Lord an' me has got to do somethin'."

Jane Drew was a tall, thin mountain woman, with a pathetic droop in her shoulders—a small, pinched face with a mild expressive eye, and a gentle voice.

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"em—milyuns o' pitiful little brown hands, a stretchin' out to us, an' then I pray. An' O, as sure as you live, Biddy Chick, I've seen 'em. Hit ain't no dream—more faces 'an ever I seen before, all pinched an' hungry, an' despairin' lak, an' ther white lips seems a wailin' 'O, Christian, send the light, send the light!' and I says, 'I would if I knew how,' but hit jest seems lak they ain't no way, with no church, an' no preacher, an' nobody here a wantin' of 'em."

"If I had ever so much money, I wouldn't know whar to send hit er how, so I jest left hit with Him, an' says, 'Lord, you know,' an' I'll keep a prayin' thet a preacher'll come to Black Fox, an' trustin' you'll open the way."

"I've been a prayin' these years, Biddy Chick, an' if John hed a bin tian—if sech he might be called—he might a added us women in prayin' an' workin' fur a place o' worship to God in these hills."

Two years had passed swiftly, and yet to one who had waited, hoping almost against hope, it had seemed a long time.

It was in the Springtime when Jane had first been awakened to the great and appalling need of the world who knew not Christ. True, she lived in a frontier country, with no church, and only as they would drive for miles over the rugged hill road to a little school house where a man came occasionally and taught the people, they never heard a sermon, but in spite of their very limited opportunity, God had His chosen scattered here and there, and Jane said, "A preacher could be hed to marry their livin' an' bury their dead," and she did not feel that their own great need excused them from doing their duty, and following out the command of Jesus to send His Gospel to every creature.

She had prayed long and earnestly through a restless, wakeful night—weeping softly to herself, and asking for guidance in what she should do, and it was with a new light in her eyes, and a quiet, yet resolute look upon her face, that she set about the duties of the day. The fire was lighted, and as was her custom, while she waited for the kettle to boil, she went to feed her chickens.

A new thought rushed into her mind, as they flocked around her, clattering in their own way for the corn she had brought, and as usual, she told the pet hen all about it. "Biddy Chick, will yo' listen an' I'll tell you what we'll do. We'll go into partnership, thet's what we'll

do, an' have a missionary society all to ourselves—ourselves an' the Lord. You'll lay the eggs, an' I'll put 'em away 'till I have enough to sell an' then I'll put the money in a box, an' before the Lord I promise never to use a cent fer a thing but the takin' o' the Gospel to the pore, benighted heathen. We'll take care o' hit 'till a preacher comes to Black Fox as he'll know what to do with hit."

It was with a lighter step, and a happier heart than she had known in many a year that she went to the hard tasks of the day.

The little pet hen laid the only white egg of all her flock, for they were all buffs, but Biddy Chick, and Jane said, "Thet's why I wanted your egg, hit looks so purty an' pure an' white, jest lak hit was a symbol o' the purity of the blessed Gospel we're a goin' to send, an' I can pick hit out easy, an' allus know when you're a layin, an' I suppose I kan't ask hit, but I wish as how hit might be every day in the year."

The little box began to get heavy with the coins Jane received from the sale of the eggs of her missionary hen. It seemed that eggs never sold so high, and the hens had never laid so well, nor sung so cheerily—yet Jane found herself almost impatient when moulting season came and Biddy Chick must rest.

The sweet secret in the heart of this poor woman of the hills enriched her life, so that John told the children he was "a mite uneasy about her, she was so quiet an' peaceful lak, an' hit mought be she was jest a gittin' ready fer goin' away from this world of sighin' an' tears." "She's a singin' a heap these days," said Liza, a girl of ten, "a singin' most of all the time. 'An' a readin' of her Bible, too.' 'And them books of her'n,' said Joey, while quick tears sprang to his eyes. "But ain't no thinner, ner paler ner she ain't no thinner, ner paler, ner she allus wuz so fer as I can see," said cheerful Bessie. Of these observations and comments, Jane was wholly unaware, as she was also of the new charm and grace that had come to crown her life.

She peered down the long road many a twilight hour, with a wistful, far-away look in her eyes, wondering the while if the man she had prayed for these years would never come.

She had filled so many of the little boxes with coins, each time hoping he would come before this one should be full. She had read the promise of John over and over again until it seemed to see it blazoned on the horizon with every sunset, and again at each glorious dawn. "And

this is the confidence we have in Him, that if we ask anything according to His will, He heareth us, and if He hear us, we know we have the petition we desired of Him."

"So I jest kan't be discouraged fur the Lord ain't slack concernin' His promises, an' when we are a askin' fur His work to be done, we know we are a prayin' right in the line o' His will." Springtime lengthened into summer, and summer into autumn, and then the cold, long winter. Biddy Chick was getting old, and Jane would soon need to find another hen to take her place. She had put a tenth of all her income from all the eggs and milk and butter into the box, and this had greatly swelled the precious hidden treasure.

(To be Continued)

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### NOTICE TO CREDITORS.

Letters of administration upon the estate of T. C. Wright, deceased, having been granted to the undersigned on June 19th, 1913, by the Chancery Court of the First District of Hinds County, Mississippi, notice is hereby given to all creditors of the said estate to present their claims to the Clerk of the said court at Jackson, Mississippi, within one year from this date, for probate registration and allowance, or said claims will be forever barred.

Witness my signature this July 9, 1913.

GEORGE P. DORSEY,  
Administrator.

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# SERMON PREACHED AT FUNERAL OF A MARYLAND DRUNKARD.

The following is taken from a paper published at Oakland, Md., where there is a fight going on for the closing of saloons.

It purports to be a sermon preached at the funeral of a town drunkard, by a minister of that place:

"The scene before us is sad beyond all power of description. It is just my business as a minister to apologize for the mistakes of the dead man whose body lies in this casket.

"As the tree falls, it must lie. Our limitations are such, and we see through a glass darkly, so that it is not always possible to tell how the tree falls.

"It is customary to exalt the virtues of the dead, and to minimize their faults, while we exalt the faults of the living and minimize their virtues. God would have us do justice to both the dead and the living. We who are living demand justice for the dead, and the object of criticism. Our demands are not so imperative as some one else is the object. Certainly, if the pale lips before us could speak we would only hear a demand for simple justice.

"So I endeavor to approach the task before me, which is by no means a pleasant one, with a sense of justice to both living and dead. A man who himself must stand before the judgment bar of God to 'give account of the deeds done in the body,' surely cannot afford to do on an occasion like this anything that would embarrass him in the great day. This funeral will not be delivered without taking into account the living as well as the dead. The dead can't talk back, the living can, and probably will, so I will say as little of the dead as possible, and speak directly to the living.

"First, Clyde Liller, the man. It is needless to say his sun has gone down while it is yet day. When he should have been at his best, in the prime of manhood's powers, the supporter and defender of his family, taking his place as a citizen in a great republic, bearing his share of life's burdens, suddenly the light went out, and the spirit went back to the God who gave it.

"Clyde Liller, when at himself, was a generous, large hearted man. His wife has said more than once to the speaker that 'When Clyde was sober one could not wish for a better husband or a better father.' But when whiskey goes in, the man goes out. Social life in America is such that the man with a weakness for alcohol has a tremendous battle to fight, and in most instances is the loser. At some time in his life I know not when, he tasted the poison and later found the Scriptures true, 'At last it biteth like a serpent and stingeth like an adder.' The habit once contracted, its effects felt, his will power weakened, it got beyond his control, until the finished product, the legitimate fruit of the American saloon lies a helpless, pitiless corpse before us. A woman has been made a widow, three children made orphans, because the liquor traffic pays revenue, and some men

will sell it regardless of the widow's cry and the orphan's wail.

"Some one is saying, 'He ought to have let it alone when he saw he could not control it.' O yes, how easy to say that and how little it means. That strong man who boasts that he can take it or let it alone, usually takes it, and sooner or later becomes a hopeless wreck himself. Another says, 'Let whiskey alone and it will let you alone.' This is another assertion as false as Satan himself. These innocent children let it alone, but it did not let them alone. This heart-broken widow let it alone, but it did not, it would not let her alone. Either directly or indirectly, this horrible monster, the liquor traffic, has his satanic clutches around the throat of every man, woman and child in our fair land.

I want to say here that to my personal knowledge Clyde Liller did make a struggle and a brave one to stem the tide and free himself from the manacles that bound him hand and foot. When he would go to work in the hope that he was victor, on his way to the shop nostrils were greeted with the stench of the foul poison; boon companions were ready to lure him away from all his good resolutions; men were ready to take his last nickel and sell it to him regardless of the protests of his innocent wife; every fiber of his being was crying out for alcohol. He felt time and again only to get up and make a brief struggle and fall again, until, a hopeless, helpless wanderer, away from home and friends, the tired body lay down to sleep, the dreamless sleep. Such is the picture, the awful tragedy of one human life. But we make in this country 100,000 drunkards' graves a year; 277 each day. During this funeral hour 11 other of our fellow



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citizens will go in the same way, and thus the miserable work goes on from year to year.

"Clyde sought the comfort and help of religion. He had a religious nature. I have prayed with him in my own home, and witnessed with profoundest pity his hopeless struggle.

"My predecessor, Rev. J. B. Workman, told me he never worked as hard to save a man as he did to save Clyde Liller. But the miserable grog shop with its doors always open, was sufficiently powerful to overbalance any influence for good, and thus the task of saving him under the present conditions had to be abandoned. He tried working in a dry town, but

the national government itself is in the miserable liquor business, and for the small pittance of \$25 will give a man a federal license and then protect him if he violates the law of the state in which he sells. Then when a poor drunkard wants to free himself from his slavish chains he may go from Maine to California, from the Gulf to the lakes, and on every foot of territory over which old glory waves her proud folds, he is hounded and hunted by the monster until at last like poor Clyde, he lies down to the sleep that knows no waking.

Who can picture in all its hideousness the American liquor traffic? Human words are inadequate. Fig-



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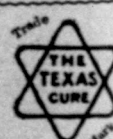
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ures dazzle us. We are led in our desperation to exclaim, 'O Lord, how long?'

"Gladstone says it has destroyed more human life than war, pestilence and famine combined.

"Somebody is to blame. This poor body is a murdered body, and the murderer goes scot free in this land of freedom, this land of churches, boasting one hundred thousand pastors; this land of colleges and universities, this land that has been styled 'God's last chance for the human race,' goes on murdering other wives' husbands, other children's fathers, other mothers' sons; goes on ruling congress, dominating state legislatures, intimidating town and city councils, goes on throttling the voice of the pulpit until God in His righteous anger has sent our land its greatest spiritual drought. And the pity of it all is, but a few seem to care.

"Lincoln said, 'This nation can't live half slave and half free.' Neither can it live half drunk and half sober.

"Sin will down any of us; even in the strongest of men it is too mighty to be contended against unaided. The greatest delusion in this world is that you can build yourself up by tearing somebody else down or that success can be reaped out of the frailties and misfortunes of others. Upon these false principles the licensed liquor traffic acts. By this delusion the people of this fair town allow the accursed, stenchful, blackening, damping, institution, the licensed saloon. An institution that fosters and perpetuates an evil almost as old as sin itself. An evil, haggard, monstrous, furious and diabolical, that for ages has walked and crawled the earth combining all that is obnoxious in the races of men—it has gored with its horns, it has torn with its tusks, it has crushed with its hoofs, it has poisoned with its fang, it has stung with its insectile javeline greater numbers of the human race than have perished from all other causes combined. It bribes, it lures, decoys, charms, fascinates, tempts and seduces, has the eye of an eagle, the tooth of a rattlesnake, the jaw of a crocodile, the crushing coils of a boa constrictor, the slyness of the scorpion, and 'the worm that dieth not.' It has cheated and deceived the nations. By our false system of regulation, or attempted regulation, it hisses, it lies, it cheats, it debauches, it kills.

"I hate it with an eternal, unpromising hatred, and I don't care who knows it. It puts its poisoned talons on the home and robs it of its furnishings. It takes the clothes off the backs of innocent, helpless children and the shoes from off their feet. It brings mothers to the wash tub and scrub brush, and straps burdens on their shoulders too heavy to be borne. It dashes out brains, and pulverizes the human heart. It fills the poor houses, the penitentiaries, the lunatic asylums, and peoples our grave yards with the flower of our manhood.

"By somebody's consent ten saloons are fastened upon this fair town of Oakland, which, were it not for them, would be an ideal place in which to live. We silently tolerate them, and the authorities grant

the license for a very small consideration in the way of money. Thus for less than two dollars apiece the town is sold to the liquor traffic.

"A county seat should be the best town in the county. Here our professional men live; here all the people must come at times to transact business. We owe it to the surrounding country to have a decent, moral town so that a country boy can leave his mother in the morning, come here on business and return to her sober in the evening. But alas! How many boys go home whooping and yelling and cursing, reeling and staggering to their homes late at night because Oakland thinks she must have a little revenue?

"Is there not some way to elect a man to represent us at Annapolis who will say this thing shall stop?

"Whose boy will take the place of Clyde Liller? Somebody's will.

"To you men who are before me: The griefs, the scalding tears, the deferred hopes, the strangled aspirations of this woman ought to lead every man of you to lay the axe of absolute prohibition, at the root of our license system and rest not till the whole tree is burned up root and branch, in the fires of the holy and righteous indignation. As you behold the wound will you not bring the healing balm? As you witness the bondage will you not seize the hammer and strike off the manacles that bind at this very hour so many citizens of Garrett county? I know full well that criticism will be heaped on me for saying this today. I have weighed every word and am prepared for the consequences. But I will not stand by and see a man cut down by liquor and witness the wreck and ruin of a home without raising my voice in a solemn protest against the liquor traffic in Oakland, at whose door lies the responsibility of Clyde Liller's murder.

"I am going to say something else. The men who run saloons are not alone in this. Others are responsible. When we get to the judgment the man who made the foul staff, the man who sold it, the man who gave it to him when he could not buy it, the man who is bondsman for the saloonkeeper, the citizen who by his silence or vote endorses the liquor traffic will all come up with fingers streaming red in the blood of poor Clyde Liller, who fell a helpless victim into the clutches of the liquor traffic.

"And now a word to these two precious boys: Hear me today You will never forget this hour. You have been left without a father at this early period in your lives, and will have struggles in life and heavy burdens to bear, but I beg of you today to resolve down deep in your hearts never to taste, handle or have to do with that which caused your poor father's untimely death. Stay with your mother, encourage her, support her, be honest and true and the world will give you a place and you can make a living in it.

"And to this widow let me say: You have the heartfelt sympathy of this congregation. You have my prayers, and in your hours of loneliness when dark shadows gather around and life's mighty storms threaten to dash you upon the rocks

of despair, place your trust in Him—and all will be well.—Meridian Star.

### SOMETHING DOING, AFTER ALL.

Mr. Underdone Outlets, proprietor of the Speedy Cafe, was notoriously hard-hearted. The most weeping widow who ever graced a melodrama couldn't have wept a slice of state bread out of his restaurant without the price. So, when a pale and timorous bum approached the desk and made a faltering appeal, it was no surprise to the lunch fiends to hear a curt 'Nothing doing. Beat it!'

"I'm not a beggar," retorted the hungry man. "I'm willing to scrub floors, wash dishes. I'm just out of prison and nobody will give me work. I'm starving."

The proprietor betrayed a faint interest.

"What were you in for?" he asked idly.

"I'll tell you the truth," explained the ex-convict. "I was a kind of a counterfeiter. I used to take a hundred-dollar bill and split it in two

with a razor. Then, I'd take a one and split that and then paste the halves together, so I'd have two centuries, if the sucker didn't look on both sides. It took 'em five years to catch me."

Mr. Outlets beckoned the ex-prisoner behind the bar.

"Order what you like on the house," he whispered. "I've got a steady job for you. I'll give you thirty a week to slice the ham for my sandwiches."—Jane Lippincott's.

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# SUNDAY SCHOOL LESSON

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By L. E. BARTON, D. D.

August 3.

## THE PLAGUES OF EGYPT.

Psalms 105:23-36.

**More Text:** "Whosoever shall exalt himself shall be humbled, and whosoever shall humble himself, shall be exalted." Note the paradox of that golden text, but not a contradiction, mind you. Nothing is truer than this saying. In the kingdom of God down means up. poor means rich, losing signifies finding and giving means getting. "He that would save his life shall lose it, and he that will lose his life for my sake shall find it." "There is that scattereth and yet increaseth, and there is that withholdeth more than is meat but it tendeth to poverty." Paul said of himself, "As poor, yet making many rich." The road to distinction leads through the valley of humility. Notice Pharaoh, the proud haughty sinner, asserting his opposition to Jehovah and note his defeat and humiliation.

But Moses, the meekest man of earth, ever lifted to a pedestal of power and honor. The very text of this lesson taken from the psalm, is a glorification, in poetry of God's victory and a celebration of Pharaoh's downfall.

"Israel also came into Egypt. And Jacob sojourned in the land of Ham."

The name Israel had its origin at the Brook Jabbok, the night Jacob wrestled with the angel and prevailed. His name was changed to Israel. "Ham" probably refers to the Egyptians as descendants of Ham, son of Noah. The word "ham" in Hebrew, signifies "hot" or "warm." It was a popular domestic name for Egypt, but the Hebrews seem to have understood it to mean the descendants of Noah's son.

### Some Hard Nuts to Crack.

When Aaron's rod became a serpent, Pharaoh's magicians performed the same wonder. What power enabled them to do it? Was it God or the devil? Probably the devil, but God permitted him to do it, just like He permitted him terribly to afflict Job in order that God might overcome the devil. Suppose Job hadn't lived and suffered what would become of God's suffering saints? What about Pharaoh's heart being hardened? It is said "his heart was hardened," and he "hardened his heart," and also that God hardened his heart. All are true. He was a man of base nature and wicked purpose, and the actions of such men are determined by their wicked nature. "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good that are accustomed to do evil."

Men cannot act differently from their natures. Secondly, the truth of God acting upon Pharaoh hardened him. Paul teaches that the truth is either the savor of life unto life, or of death unto death. Finally, God actively hardened him and appointed him to destruction. But mind you it is not said that God hard-

ened his heart until after we are told that Pharaoh hardened his own heart. God breaks only those who will not bend to His righteous law. He willeth not the death of any but would that all come to repentance and live. However they who incorrigibly fight against Him shall be given over to destruction.

### Terrible in His Strength.

How great is our God in power and how terrible in His strength when His anger burns! See the blood in all their rivers, pools, ponds, cisterns and drinking vessels and hear their hoarse famished cries for water, while their swollen tongues loll out of their mouths. Watch the swarms of flies fill the land till they are intolerable to man and beast. The pestilence walks abroad like a ghastly spectre of death. King and peasant are alike in the grip of the destroyer and a wall goes up from every whither of the land. Darkness that was distracting in its density hung over the Egyptians while Goshen was exempt. God was smiling on His friends, and frowning upon His foes. One stroke after another falls from His penalizing hand upon Pharaoh's devoted head, until the culmination of His punitive justice smites the first born in every Egyptian home and the wicked old king, broken and defeated, must send his message of emancipation to Moses. Ah, what an awful thing to harden oneself against God!

### Wards of His Protection.

When these plagues fell on the Egyptians the Israelites were protected. God may chasten His own people for their correction, but His punitive strokes fall only on the sinner. The writer recently heard a preacher of ability discuss "why God punishes His people." He said, "God punishes His people just because the nature of sin demands punishment!" Think of it! A Baptist preacher saying that God punishes His people just because their sin requires it! Then, pray, what did Christ die for? There is not a thing punitive in the punishment He lays on His people. It is corrective. It is disciplinary. In fact, if you use words correctly, God does not "punish" His people at all. Punishment means a "penalty imposed as a result of transgression of law." Christ hath redeemed us from the curse of the law, being made a curse for us."

Christ bore the penalty for all our sins, past, present and future sins. He protected Israel from these plagues just as His mercy and love always shelters His own people in the day when His punitive wrath falls on His enemies. Flee to Him for refuge that the day of wrath may not find you naked and alone.

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